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AN INTRODUCTION TO THE ARABIC
LITERATURE OF THE JEWS.I (*continued*).20. *Alphabetical List of Arabic Names (continued).**

ט

טאהיר, see טאריב.

222. טאהיר (*Tahir*), abu T., see *Benjamin of Tudela*, ed. Lond., p. 60; English, p. 100; wanting apud Zunz, *Ges. Schr.*, II, 28; T. b. Elasar (MSS. Bodl., Neub. 614, 615).

223. טאהרי? "*Manoeli zahiri*" (*Lagumina, Docum.*, II, p. 2, n. 465); hardly to be derived from the name of the sect (*Suj.*, p. 171; *Suppl.*, p. 156); comp. טאהרי.

טאוויל, see טוויל.

224. טאוס, also טאוווס (*Tā'us*, peacock), "*Tavus*," Zedner.

225. טאטא? (List of subscr.)

226. טאייב (*Tā'ib*, delicate?), Cazés, p. 354.

227. טאריקי (אל), (*al-Tariki*, perhaps nom. relat. to טארק?), Moses b. Jedidja (1760, owner of MS. Fischl 32).

טארם (אל), see טראם.

227^b. טב (*Tubb*, or *Tibb*?) David b. Ibrahim, MS. Bodl., Neub. 2328.

228. טבואל? (List of subscr.); read טבול?

* During the elaboration of this list of names, I have found some new names, or additions to the printed articles, or which were already composed in the press. I have inserted the new names of letters which occur in this instalment of my article with addition of letter ^b; a mere asterisk is a reference to the Addenda and Corrigenda which I shall collect at the end of this §.

229. טבול (*Tubul*? plur. tympanums, kettledrums), *abu T.* (father of the kettledrums? kettledrummer?), List of subscr.; Josef (ibn) T. the kabbalist, apud Conforte, f. 40 and 48, has become טבולי in the less correct notices of Jos. Sambari (*Mediaeval Jew. Chron.*, I, 161 b, 4, 5); *abu T.*, see *Hebr. Bibliogr.*, XVI, 62.

230. טבחה (אל) (*Tabbah*?) Astruc ben Don Zakari (זכרי) at Saragossa (Hebrew Appendix to Kobak's *Jeschurun*, p. 1). Should it be the Hebrew word (butcher)? In Arabic I find only طباخ *Tabbakh* (cook), which in Hebrew letters would be טבאח.

231. טביב, also טאביב (אל) (*al-Tabib*, physician, but also a family-name). We meet with *Abraham* (Wolf, III, n. 53 c, erroneously אלנוביב n. 2013, s. v. Sal. Franco; see Ersch and Gruber, *Realencyklop.*, s. v. Gatigno, p. 359, n. 13; comp. *Magazin für d. Wiss. d. Judenth.*, III, 150: אמאביב, also ap. Neubauer, in *Letterbode*, II, 85; *Hebr. Bibliogr.*, XVII, 62), MS. Carmoly 6 (Fischl 20^{2,3}; *Hebr. Bibliogr.*, XIX, 94); *David*, a correspondent of Josef Benveniste (MS. Halberstam 243, f. 32^b=115); *Isak* אלטבי (the ב is ejected because of the following בקש, *Resp. R. Nissim*, n. 7, f. 11^b, ed. Königsberg); *Jehuda* at Lepanto (sixteenth cent.?), MS. Halberstam 242, f. 88^b, n. 84; *Mas'ud* ibn Tabib (מאור ושמש, II, f. 12); *Salomo* אלטאבב בן (*so*, not אלתאבב, as quoted by Wolf, III, n. 1962^b) in *Resp. Elia Misrachi*, n. 90.*

232. טבראני (*Tabarani*, of Tiberias, Suj., p. 167, Suppl., p. 149).

233. טהור (*Tahur*, pure?), Abraham b. T., copyist of MSS. Bodl. (Neubauer, n. 550, 1255).

234. טובי (*Tubi*=Tobias?), abu Imran Musa ben Tobi at Sevilla (fourteenth cent.?), author of a moral poem אלטבעיניה, edited with a Hebrew translation by Dr. Hirschfeld (see my *Catal. of the Hebrew MSS. in Munich*, ed. II, n. 57); a physician, Moses Tubi, whose hymn is printed (about 1545, *Hebr. Bibliogr.*, I, 88; Landshuth, *Onomast.*, p. 224, omitted by Zunz), lived perhaps in the sixteenth century; *Mordechai* מצליאני b. Mose טובי at Carpi, 1492, see MS.

Almanzi 258; *Josef* T. 1545 in Fas (ס' התקנות, n. 32), see *Hebr. Bibliogr.*, XVI, 35, l. 1.

235. טוביאנה ("Tubiana," Zedner, p. 766; Cazés, p. 354), rather *Tubijjana*, and probably corrupted: טביאינע (List of subscr.). If Tobiano is the name of the printer at Leghorn (Kayserling, *Rev. Ét. J.*, t. 18, p. 160), it is italianized.

236. טוואה ("Tuvaah," Zedner), the two v's are probably not genuine, perhaps they express װ, or the second is װ?

237. טויל (אל), instead of טוילי, see n. 239.

238. טויל (אל) (*al-Tawil*, the long, Suj., Suppl., 155), also טאװיל, where the ם denotes the vowel *a*. This by-name or family-name is to be met with at least since the fourteenth cent. We find *Abraham* (probably about 1500, Zunz, *Lit.*, p. 713, viz. *Nachtrag*, p. 43); *Ahron* b. Rafael, author of a compilation on שחיטה ובריקה, with the title המחנוט (not mentioned by Benjacob after n. 298), containing some printed tracts, amongst these some edited in שתי ידות of Menachem Lonzano (MS. of Mr. Fischl-Hirsch in the year 1881, piece 20); *Chajjim* (Wolf, III, n. 104^b); *Isak* b. Amram, about 1390 in Majorca (Zunz, l. c., p. 713)¹.*

239. טוילי (אל) (*al-Tawili*), Chalfon b. Saadia b. David b. Chalfon A. 1484 (*Saphir, Eben S.*, p. 180, who gives the translation הארור (!). Really it is to be referred to a place טוילה (Tawila) in Yemen, where we find a copyist Khalaf (= Chalfon?) b. David אלטוילי (or אלטוילי, corrupted?)* and Salomo b. David b. Maimon (MS. Berlin, n. 91, 97, 168^b, p. 61, 68, and Abth. 2, p. 17, and MS. Shapira, see Kohut, *The Light of Shade*, pp. 12, 18).*

טורטסי, see טורטסי.

240. טיב, commonly טייב (*Tajjib*, bonus, suavis, Freytag), originally a proper name, seems to have become a family-

¹ Comp. Longo (Saadia) and הארור; Abraham b. Ahron, copyist 1543 of MS. Vat. 124; Chajjim (Add. ad *Catal. Bodl.*, p. 1446; Josef, comp. ירי' ... הארור כל מקום ap. Tudros Abulafia, שער הדיוט MS. Mun. 209, f. 96); David (*Hebr. Übersetz.*, p. 468, n. 47, where also Uri b. Josef); Menachem and Mordechai (*Catal. Bodl.*, p. 1446).

name (perhaps by an intermediate ibn al-Tajjib?), *Abraham Tajjib* occurs in בית יעקב, ed. 1792.

Abu 'l-Tajjib is a frequent Kunya in Arabic literature (*H. Kh.*, VII, 1240, n. 8851-8869); an old Karaite is called abu 'l-T. al *Djabali* (*Cat. MSS. Lugd.*, p. 403; Pinsker, *Likk.*, App., p. 34; Gottlober, p. 141; Fürst, *Kar.*, II, Notes, p. 14).

241. טִיבּוֹן (*Tajbun*), abu 'l-Ridha, nephew of Maimonides, a physician, mentioned by al-Kifti, MS. (apud Munk, Notice sur Joseph ben-Jehouda, *Extrait du Journal Asiat.*, 1842, p. 33; that passage is omitted by Casiri, p. 294, line 91 from bottom, I found it in the MS. of Munich, f. 121), but the name טִיבּוֹן is not mentioned there, and I fear I have made some mistake, arisen by a communication of the late Abr. Geiger in November, 1851.

241^b. טִירָם, see תִּירָם.

242. טִמְאָנִי (I am not sure about the pronunciation), probably from a place. Ibn T. occurs in the letters of Maimonides, f. 20^b, ed. Amst.

243. טַנֻּדְגִי family (*Tanugi*, Zed., p. 158, read *Tanudji*, comp. الطنجي Tandji, from Tandja in Magrab, Suj., p. 175, Suppl., p. 153).

244. טַפְּאָל (אל) probably *Taffāl*, who buys the eatable *lutum*, called Tuffāl (Suj., p. 169, Suppl., p. 152); abu 'l-Ma'aruf אלטפאל occurs in a fragm. of Mr. Adler.

245. טַרַבְּלוּסִי (*Tarabulusi*, of Tripolis, Suj., p. 167), Josua b. Samuel, 1539, in Rome (Vogelstein and Rieger, l. c., II, 418). טַרַבְּלוּסִי in MS. Hamburg, n. 69 B, is rare.

245^b. טַרַיִפִי, see תַּרַיִפִי.

246. טַרַאס (אל), also טַרַרֵן, טַרַרס, and טַרַרַאס, even טַרַשׁ (see אלטטראס, Jerusalem, 1875, *Hebr. Bibliogr.*, XVIII, 74, 76), Ahron אלטטראס possessed the MS. of the antichristian work of Isak Lopez (*Kur Mazref*, &c.), out of which it was printed, after having been a long time a hereditary possession of the family *Altaras* at Marseilles. To a recent family belong the printers and editors *David*: b. Salomo (1675-

1714, Wolf, III, n. 154^b, and n. 476 corrupted אלחיבת, *Catal. Bodl.*, p. 2869, n. 7969 and Add., the last two printings 1712 and 1718 are not his, but of his son Salomo); *Moses* (1619, *Catal. Bodl.*, p. 3996, n. 8844); *Salomo* (*avus*, 1683, *Catal. Bodl.*, p. 3029, n. 9682); *Salomo* (*nepos*, son of David, 1712–1730, *Catal. Bodl.*, l. c., n. 9083, he gave an הסכמה to Nechemja Chajjun's רזא דיהודא); I do not know the Hebrew spelling of Jakob "Altarez," author of a Resp. in MS. Trinity College, Cambridge, Or. R. 8, 20 (comp. *Hebr. Bibliogr.*, XVI, 105, the Resp. is wanted apud Benjacob, p. 674). See also חראם.

247. טראקה (*Tarâka*), abu Suleiman ibn T., friend of ibn Djana'h (*Opusc.*, ed. Derenbourg, p. 344, not "Tarakâh," as ib. p. XX).

247^b. טרטושי.*

248. טריקה (*Tarika*, טאריקה apud Zedner, p. 751, is a more recent spelling with the vowel-letter א), Abraham T. in Egypt, died A. 1652 (Conforte, f. 50, l. 10; comp. Wolf, III, p. 35, n. 79^b; Sambari, ed. Neubauer, *Mediaev. Chron.*, I, 162, l. 9).

יאיש, see יעיש.

249. יאמין, ibn Jamin, for Benjamin, see § 6, p. 605; comp. Jakut, IV, 542, l. 5 نخيل ابن يامن.

250. יאפיל (*Jafil, Yafel*, Zedner, p. 182; Meimun, 1759); I do not know whether the second Jod is only a vowel-letter; the form with the Jod would be an uncommon one.

יאקות, see יקות.

251. אל-ידאעי (*al-Jada'i*?), Abraham b. Moses, MS. Bodl. (Neub. 2498).

252. אל-יהודי (*al-Jahudi*), see § 15, p. 122, Nissi (apud Pinsker, p. 41) says ירושמו עברי ויהודה וישראל.

253. אל-יודגאני (*al-Judsgani*, or *Judsdjani*?) an old Kara-
itic (?) sectary, from whom his followers are called אליודגאניה,

¹ אל יאמן apud Conforte, f. 49^b, l. 19, and אלמן l. 20, is perhaps *Alemanno* (German)?

and whose name was perhaps Jehuda. The description of this and other Jewish sects which we find in the Hebrew work of Jehuda Hadassi (translated by Fr. Delitzsch, *Lit.-Bl. d. Orient.*, I, 801), and in the Arabic work of Schahrastani (translated into German by Haarbrücker, I, 245, into Hebrew by Pinsker, p. 10, the Index, p. 204, is to be corrected accordingly), that description is probably in both sources derived from David אלמקמין (see under מקמין).

254. יחיא, or hebraized יחיא (*Ja'hja*), is perhaps originally arabicized from יוחאי, a Chaldaic apocopé of יוחנן, and means *Johannes*. About the pronunciation there can be no doubt whatever; it is not "*Jachija*" (Zunz, *Ges. Schr.*, II, 28, his source, Charisi, has in ed. Amst. יחיה, but in ed. Const., f. 37, (יחיא בן אלקצור), nor "*Jechija*" (Carmoly, Chron. of the *family* ibn Ja'hja, f. 21, against the metrum, as I have observed, *Catal. Bodl.*, p. 865, n. 7; *Jehaja* even apud Vogelstein and Rieger, *Gesch. der Juden in Rom*, consistently)¹; Landauer (*Lit.-Bl. d. Orient.*, VI, 324) attempted to prove the pronunciation "*Jechaja*" by the example of Widmanstad (1541 in Italy), whose error with respect to the person so called, he points out himself.

Ja'hja called (המכונה) Sa'ad occurs in a fragment of Mr. Adler. It has been proved by sufficient instances (§ 11, p. 625) that the Jews named *Jehuda* adopted the Arabic Ja'hja, as it seems, because of a slight similarity²; hence it is improbable that "*abu*" Ja'hja b. al-Rab (*Kerem Chemed*, IV, 86; Geiger, *Divan*, p. 89) should have called himself Jehuda. The relation of Ja'hja and *Zakarija* has also been discussed, l. c. (§ 11)³; we shall have occasion

¹ In the Index, p. 447, Josef b. David Jehaja is separated from Josef abu (sic) Jehaja. Nevertheless, there is occasionally (II, 258, and Index, p. 456) the family "*Yachja*" mentioned. The pedigree of this family see in *Catal. Bodl.*, p. 3059, a notice on it in N. Brüll's *Jahrbücher*, IX, 74.

² About my observation respecting חייג in the *Serapeum*, 1846, p. 43, see Z. Frankel's *Zeitschr.*, II (1845), p. 78.

³ Jos. Sambari, whose inexactness we shall repeatedly have to regret, gives, p. 143, l. 1, Ja'hja, in Hebrew *Sacharja* (!) b. Ebed Elohim (!) as the name of a Muslim.

to investigate a specially interesting and difficult instance under the name עלאן.* Abu Z. Ja'hja b. Ibrahim b. Omar al Rakili (1405), who refuted the Jews by passages from the Bible, was perhaps a Jew (*Polem. u. apologet. Lit.*, pp. 34 and 83). On the false etymology of בה"י, see § 10, p. 617.

255. יִכְיִי? (*Jakhini*?) Abraham at Constantinople (1655), *Catal. Lugd.*, p. 290, the source of Fürst (*Kar.*, III, 57, and notes, p. 13, n. 57), and (though not mentioned) of Grätz (X, 210, 234, 240); see also *Catal. Bodl.*, p. 2553. The allusion to יִכְיִי is merely wanton. The origin of the name is dubious.

יִלָּה (List of subscr.) is hardly of Arabic origin.

256. יָמִין? (*Jamin*?) Abraham, MS. Munich 137; comp. יֵאֲמִין?

[אֱלִיסוּם Samuel b. Abraham, "Elisum" apud Wolf, III, p. 1070, Rabbi of Prag, is no Arabic name; I suppose it is a town name ending with *heim*, which is commonly spelt ם; so I have observed elsewhere that בִּשּׁוּפֶשֶׁם in a MS. of Vienna is not "in Schupsehüm," but *Bischofsheim*.]

257. (אֶל־)יָסִיס (al-*Jasis*, the old), Benvenisti b. Chijja, the physician, most probably the same with B. ibn al-Dajjan (not "Diyan," about 1170, see *Hebr. Übersetz.*, p. 879).

258. יַעִישׁ, not יַאִישׁ (*Ja'isch*), *ibn*, an old and still (see List of subscr.) existing family, in Spanish transcription *Yaez*, and probably *Gais* (see *Hebr. Bibliogr.*, XIX, 93; Neubauer, *Catal. Bodl.*, n. 230, 232); members of the same family are probably two Abrahams, Ahron, Jomtob, Mose, Schemtob, mentioned by Conforte;* Abraham, Jomtob, and Nachum, mentioned by Sambari, pp. 140, 154, 158. The *proper* name Ja'isch occurs in the Index of Jakut (ed. Wüstenfeld, t. VI, p. 776) in four instances. Comp. also ibn Ja'isch, apud *H. Kh.*, VII, 1248, n. 9178; Ahlwardt, *Catal. Berlin*, V, 372, n. 5949, pref. It is not altogether wanting with the Jews, Ja'isch b. Mas'ud Nadjdjar, see under נֶאָדָר.

259. יַעֲמֵלֵאל? List of subscr.

260. יַעֲקֹב (ibn) Ja'akub, Salomo b. Josef (1297, *Hebr.*

Übersetz., p. 924); evidently the ancestor named Jakob gave his name to the family, but in the Arabic form.* On the Kunya *abu Jaakab*, see § 11, p. 261.

261. יָקוֹי (*Jakwa*?), or less correct יָקוֹ, perhaps *Jákawi* יַאְקוֹי (see *Hebr. Bibliogr.*, XIV, 5; *Catal. of the MSS. of Munich*, p. 236: זִיאַר אֱלִיאָקוֹי), this name is not yet explained. Abu Omar (not Amr, Neubauer, *Notice sur la Lexicogr.*, p. 182 of the separate ed.) ibn יָקוֹי is quoted by ibn Djana'h (*Book of Roots*, s. v. אִשָּׁר, p. 48 of the Hebrew translation), if the name is not a later addition. He is also named by Moses Ibn Ezra (see the passage extracted in Geiger's *Jüd. Zeitschr.*, I, 238). Bacher (in *Winter und Wünsche*, II, 259) joins his proper name Josef; but this is apparently a mere conjecture founded on his Kunya abu Omar (see § 12)¹. Nor can I find the evidence for *his* identity with ibn *abi* Jakwa (יָקוֹא) called al-Mutanabbi (M. ibn Ezra, f. 131), which would admit the conclusion on his arrogating the quality of a prophet.

On *abu Zakarijja* ibn (so) *Jakwa*, died in Kislew 869 (1108) we have the Epitaph of Moses ibn Ezra, who quotes him also in his Arabic work (*Hebr. Bibliogr.*, XIV, 5, comp. *Jubelschr. Steinschneider*, Hebr. part, p. 35; *Catal. of the Berlin MSS.*, Abth. 2, p. 129; Schreiner, in his Essay, *Le Kitab al-Mouhadhara*, &c., p. 47 of the separate ed., does not mention both al-Jakwa).

262. יָקוֹת, יָקוֹת, or יָקוֹתָ (*Jakuta*, Hyacintha), female proper name; *Hebr. Bibliogr.*, XVI, 62.

263. יִשָּׁשׁ (*Jaschusch*), Isak ibn J. in Arabic sources, for יִישִׁשׁ (the old?) in Hebrew sources, is not yet explained; for the sources, see under סָקְטָאָר.

264. יִישָׁא ? A hymn in the Bodl. MS. 613 (Neub., n. 1162, n. 125, *Cat.*, p. 361, l. 9) bears the acrostic Abraham b. Salomo בֶּן יִישָׁא (twice); Zunz (who made use of my Index to this MS., as well as Landshuth, and hence "hymn,

¹ I forgot to remark, that in the MS. of Moses Ibn Ezra the word עמר has the Arabic vowels, hence it is *Omar*, not 'Amr'; comp. עמאר in Neubauer's *Catal.*, p. 644, n. 55.

n. 368," *Lit.*, p. 544) gives "ישיא *ibn*." Is that a composition of initials?

265. *אל*(יתום)? Abraham is mentioned in MS. Mon. 310; should it be the Hebrew יתום with the Arabic article? Salomo *ben* היתום (at the beginning of the thirteenth cent.?) is mentioned by Italian authors (see Buber, pref. to *Schibbole ha-Leket*, f. 9; Conforte, f. 18^b, does not give his sources; comp. § 9, p. 605).

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266. *אל*(כֶּחָוִי) (*al-Khawi*?), Jehuda b. Suleiman, MS. Bodl., 2517, Neub.).

267. *אל*(כֶּחָזִין) (*al-Khazin*), the treasurer? "the sons (descendants) of *al-Khazin*" is the name of the Karaïtic family, in which the names Eleazar and Abraham Kohen succeed by turns. Pinsker (App., p. 169) translated *Khazin* with חזן (cantor), but this word is spelt in Arabic writings just so, or חוּזָן (*Hebr. Bibliogr.*, V, 51); indeed Pinsker corrected this error (p. 227), which is however repeated by Fürst (*Gesch. d. Kar.*, III, 79).

267^b. *כֶּחָלִיף* (*Khâlîf*?), Moses b. Jakob b. Moses *ibn* Kh., copyist of MS. Bodl., Neub. 30 a, 1430.

268. *כֶּחָאף* (*אל*), see under סרור; probably it is not *al-Kaf*, a place of Syria (Jakut, IV, 229).

269. *כֶּחָתֵב* (*Katib*, scribe or secretary, secretary of state), I do not remember a single Jew designed specially by this name or title. But a Karaïte family seems to have got the by-name of "sons (descendants) of the writer of the Arabic" (or of the Arabs?); Abd al-Wa'hîd אלדוד נצר (sic) אבן אלמר (I copy literally the Catalogue MS. of Firkowitz, n. 562), wrote the Commentary of Jefet on the three last Paraschas of Exodus. Ahron b. Ezra b. Moses אֶלְעִירב בְּבִנֵי כֶּחָתֵב copied the Arabic Commentary attributed to Salmon b. Jerocham on Kohelet (MS. Firk., f. 559; Pinsker, App., p. 131). Firkowitz concludes boldly that this MS. was written in the twelfth

cent., certainly because the same Ahron, as it seems, copied the Divan of Mose Dar'i (see under דרעי). His brother is probably Abraham b. Esra b. Mose . . . הנודעים (ut supra), who copied for his own use the *Resp.* of Josef al-Barkamani (MS. Firk. 625).

270. כְּוַאדְגָּה and כְּוַאדְגָּה (*Khuwadja*, the *w* pronounced like the English *w*), more a title, like the Arabic كَوَّاد (see this Article), originally Persian (Freytag, I, 534), see the *Catal. of the Hebrew MSS. at Vienna*, p. 109, l. 3, and *Hebr. Bibliogr.*, XIII, 136: כְּוַאדְגָּה, to which I have noted Ibrahim כְּוַאדְגָּה without a source. Moses ibn Kh., MS. Bodl., Neub. 1461.

[271. כְּוַאדְגָּה (*Khaudjak*, little), a Tatar name occurring with the Karaïtes (*Hebr. Bibliogr.*, XX, 93, *Catal. Berlin*, 2, p. 52), which I inserted here, where it might be looked for.]

272. כְּוַהִין (*Kuhin*) is the Hebrew Kohen, which is mostly translated הרוני (see this Article), if it means a descendant of Ahron, because the corresponding Arabic כאהן signifies a sorcerer. A renowned Jewish apothecary is called Kuhin 'Attar (see עטאר).

273. כְּוַלִּי? is a dubious name, and Zedner's pronunciation "*Culi*" seems to be inexact. If it is Arabic, I should hardly derive it from the Bab كُول at Schiraz (Sujûti, p. 227), rather from *kull* (all), for instance Jakob (*Catal. Bodl.*, p. 1926; *Hebr. Bibliogr.*, XVII, 15). But it might be the Italian *Colli*, for instance Isak (il Vessillo, 1879, p. 205, and the notice of Maestro Soave in the same vol.). I do not know how to explain Abraham אֶלְכֻלִּי apud Sambari, p. 150, l. 13. I shall have occasion to return to some such כ in the ed. of Sambari, which are to be corrected.

כְּוַלִּי, see כְּוַלִּי.

274. כְּוַיִּי? a recent Karaïtic family-name; is אֶלְכֻנִּי Arabic?

275. כְּוַיִּי (*Kheir*, good, best) only in the composed *Kunya Abu 'l-Kheir*, which seems also to have become a family-name. Abu 'l-Kheir Jusef ibn Djabir was the name of a pupil of Maimonides (*Catal. Bodl.*, p. 1869, 1901); Abu

'l-Kheir Saluma [b. Mubarak] ibn Rahmun reminds of Salmon ben Jerocham, *Zeitschr. D. M. Ges.*, vol. 37, p. 758; more under סלאמה. Isak abu 'l-Kheir (אלכו apud Wolf, III, n. 1138^b), s. *Hebr. Übersetz.*, p. 1056. In the List of subscr. I find אבאלכיר with omission of ו or one א. Ch. Horowitz (חוספתא עתיקתא, IV, 67, n. 59) writes still אבנו אלבער! David abu 'l-Kheir lived in the seventeenth cent. (*Kerem Chemed*, IV, 34; Neub., *Catal. Bodl.*, col. 395 and 680, n. 1987), and see under מקמץ (on משאן); Abraham בולבייר, MS. Bodl., Neub. 2016, see *Add.*

275^b. כירה = خيرة (good?), female names, Firkowitsch, *Abne Sikkaron*, p. 28, n. 97, p. 50, n. 201.

276. כלאץ (خلاص, *libertas, salus?* Khalā's?) seems to be the full spelling of the Mauritanic family-name כלץ (see La famille כלץ, by Neubauer, *Rev. des Ét. J.*, IV, 47); to this family belongs Jehuda (*Catal. Bodl.*, p. 1300), author of ספר המוסר (a plagiarism of מנורת המאור by Israel al-Naqua, according to Schechter, *Monatsschrift*, 1885, p. 116, 238), and of metrical דיני גט (MS. Reggio 20, Neub. 2306⁴: Carmoly gave to his MS. 104 A, the fictitious title מנחת יהודה, the author is called ben Abraham, he wrote in Flemsen). Jehuda b. Salomo כלץ, Commentator of Raschi (see Neubauer, *Rev. des Ét. J.*, V, 47), is the same who is mentioned by Josef al-Aschkar (*J. Q. R.*, VI, 401, n. 6); Salomo Kohen בן כלאץ in Seville, and his son-in-law Moses בן כלאץ in Resp. of Ascher, n. 86¹⁵ (f. 123, col. 3, ed. Ven.), probably by an error, is to be corrected כלאץ; Zunz (*Zur Gesch.*, p. 253) called Jehuda also *Velez*; which is certainly not the genuine form.

277. אלכלבי (al-Kalbi, Suj., p. 223) is the old reading of the notorious Chiwi; recently the reading אלכלבי al-Balkhi (of Balkh, Suj., p. 42) has been preferred; see the article of Israelsohn in the *Rev. des Ét. J.*, XVII, 310, XX, 284, 289, 306, 307.

278. כלוף (*Khaluf*, or *Khuluf*?), Resp. Josef ibn Megas, n. 174 (Zunz, *Ges. Schriften*, II, 28); Kh. ibn Musa ibn

Susan b. Makluf, copyist of MS. Bodl. (Neub. 438, corrected p. 1152) in Malaga, 1447.*

278^b. כליבי (אל) (al-Kalibi, or *Kuleibi*?), Amram b. Rabbi Mas'ud (Kohut, *Light of Shade*, p. 18, Neub. 2346).

278^c. כליה (*Kullijja*?), female name, Firkowitz, *Abne Sikk.*, p. 35, n. 126.

279. כליל (אל) (al-Khalil? the friend). The Arabs call Abraham the friend (of Allah), and hence his abode Hebron; al-Khalili is a man of Hebron (Suj., p. 96; *H. Kh.*, VII, 1129, n. 4843, 4844). For Don Isak אלכליל the MS. of Turin (no. 20, apud Pasinus, n. 50, p. 52, apud B. Peyron) has been copied. See also under זיאת.

280. כליף (*Khuleif*) ben Abraham ben זנון (? *Monatsschr.*, 1870, p. 446, Neubauer gives *Khalif*); Samuel כולף, apud Sambari, p. 153, the diminutive of כלף. Comp. Abba חליפא (Talmud ב"ב, f. 123).*

281. כליפה (*Khalifa*, the successor, especially of Muhammed, in the European languages shortened "Calif") is also a proper name (Fihrist, Index, p. 221, col. 3; Jakut, Index, p. 418). It occurs in Resp. of Simon Duran, III, 178, incorrect כלפא, and frequently in the List of subscr. Moses Khalifa ben Malka (A. 1778) is the author of כף ונקי (so correctly in Ben Jacob's edition of *Azulai*, I, 146, where only the reference to the other work is wanting, comp. Zunz, *Ges. Schr.*, II, 28) and of רך וטוב; details upon the author, his full name and his works, are contained in an article, "Kalika (read Khalifa) ben Malka," by Is. Block, in the *Rev. des Ét. J.*, XIV, 114. Jakob b. Kh. (not Kalifa), MS. Bodl., Neub. 1802.* See also מהרב.

282. כלף (*Khalaf*) is an old and very frequent Arabic nom. propr. (Index of the Fihrist, p. 221, of Jakut, p. 416, 417; Index of Persons, *Hadji Kh.*, VII, 1128, and almost every index of names)¹, neither is it very rare among the

¹ Ali ben Khalef (Spanish: *Jalaf* or *Halaf* or *Alaf*, incorrectly), translated by Isak [ibn Sid? *Die Hebr. Übersetz.*, p. 617], see my notes to Baldi, p. 45; *Études sur Zarkali*, pp. 67 and 117 of the separate edition; comp. abu

Jews. Firkowitz, in the Catalogue of his MSS. (n. 714 and 764, see below), remarks, that this name is a substitute (במקום) for the Hebrew כֹּלֵב (Kaleb). I suppose that this is a mere conjecture founded on the similarity of both; but really we find the reading כֹּלֵה instead of Kaleb, in the beginning of the tenth century (Kaleb b. Ahron Serdjado, see Geiger's *Jüd. Zeitschr.*, X, 172). But there it seems only a *varia lectio*. In later times we find, Kh. b. Abraham b. Ahron, who composed a hymn in the Karaïtic חזו"ת (Pinsker, App., p. 139; Firkow., n. 764); Kh. אֶלְדֵּלֶאֱל (?), Pinsker, p. 117 (omitted in the Index). Kh. b. David al-Tawili, see under טוֹיִלִי, where it seems to answer to the Hebrew חִלְפָן; Jeschua b. Khalaf, Resp. of Isak ibn Megas, n. 152 (not mentioned by Zunz).

283. כֹּלְפָה (*Khalfa*), proper name known by the celebrated Arabic bibliographer 'Hadji Kh. and others, occurs as far as I have noticed only once; Kh. בֶּן אֶלְאֶנְזֶאב and his son Chajjim (Abraham b. David, ed. Neubauer, p. 75; in *Juchasin*, ed. Cracovia, f. 128^b, כֹּלְפָה is a misprint); not "Agab" (*J. Q. R.*, VIII, 218).

284. כֹּלְפֻן (*Khalfun*, "Jalfun," Zedner) is perhaps originally a diminutive of Khalaf; although I have not noticed an instance of it; as a family name it occurs still in the List of subscr. A Jew זִיאָר (see above, no. 175^b*) b. Khalfun is quoted by Zahrawi, and ibn "Chalfun" is mentioned in the Greek translation of ibn al-Djezzar corrupted into Chalfarn (*Catal. Bodl.*, p. 835, which note escaped the notice of Bacher, *Zeitschr. D. M. G.*, XXXVI, 409; see also the quotations in the *Catal. of Hebr. MSS. of Berlin*, 2. Abth., p. 29, n. 186, Isak b. כֹּלְפֻן, apud Harkavy, *Meassef Nidd.*, II, p. 3, where the notes are wanted, perhaps only in my copy). It seems to me, that the Hebrew name חִלְפָן—for instance, Ch. b. Ahron (in a fragment of Mr. Adler); Saadia b. David b. Ch. al-Tawili (1484, see under טוֹיִלִי); Elieser b.

'l-Hasan Ali b. Khalaf ben Abd al-Malik &c., of Cordova (449 H.) apud ibn Paschkual, 'Silla ed. 1882, p. 407, n. 887; and Ali b. Khalaf b. Dsi 'l-Nun &c., at Cordova (ob. 13. Djumada, I, 498 H., ib. p. 416, n. 409).

Ch. and Ch. b. Ulla in Egypt (Jos. Sambari, p. 133, l. 4, and 10); * Abraham Ch. b. David, scribe of MS. Berlin, n. 101—is to be derived from the Arabic Khalfun (see also under כַּלְפָּן), and not from חֶלְפָּן (exchanger, banker, in modern Hebrew), which seems to be translated from a European language, and never occurs, as far as I know, as a proper name; a family of that name (sometimes inexactly spelt חלפון) seems to have originated in France, where in modern times it has got the form *Halphun* or *Alphen*; see the pedigree in *Catal. Bodl.*, p. 2873; *Hebr. Bibliogr.*, XII, 66, XX, 128, XXI, 116, &c.; the same appears, as I believe, in the Italian *Alfano* (*Rev. Ét. J.*, XIX, 142), and the French *Alfenne* (*ibid.*, p. 303).

כַּלְפָּן, see כַּלְפָּן.

284^b. כַּלְפִּי? Josua (MS. Bodl., Neub. 558).

285. כַּמַּל אֶלְדוּלָה (*Kamal al-Daula*, perfectness of the state), Obadja, called K. al-D. 'Abd al-Khalik, at Bagdad, for whom it was written, A. 1311, MS. Berlin, n. 107 (*Catal.*, p. 74), was certainly considered as a grandee.

286. כַּמֶּן בֶּן כַּמֶּן in the List of subscribers seems not a proper name of the father, כַּמֶּן is Sason (now Sassoon), see under ס. Jakob b. Saul b. כַּמֶּן, MS. Bodl., Neub. 2334; Levi b. Jakob, *ibid.*, n. 270.

כַּמֶּן, see כַּמֶּן.

286^b. כַּמֶּן.*

287. כַּסְמוּנָה (*Kasmuna*), a poetess (*Hebr. Bibliogr.*, XIX, 14, against Kayserling, who calls her "*Xemona*"; the same objection, that Spanish *X* cannot be rendered by Arabic كس, is valid against "*Ximene*," apud Bacher, *Monatsschr.*, XX, 1871, p. 186).

288. כַּפּוּסִי (?), Chajjim (Conforte, f. 41, 42; Sambari, p. 161).

288^b. כַּרְאֶתָה? Chananel, MS. Bodl., Neub. 577; perhaps ben Samuel? *Catal. Bodl.*, p. 2463.

289. כַּרִּים (אֶל-כַּרִּים) (*al-K'arim*, the liberal, the noble) see עֶבֶר אֶלְכֵרִים. K. *al-Din b. Jakob* (MS. Bodl., Neub. 1485).

290. כְּרִימָה (*Karima*, fem. of the preceding), see under נְאֻלָּה.

291. כְּרָם (*Karam*, nobless, nobleness), see under צַפִּיָּה; *abu 'l-Karam*, in Egypt (thirteenth cent., *Monatsschr.*, 1896-7, p. 504).

292. כְּרַסְאִי (*Khurasani*, of Khorasan), Jehuda b. Josef (MS. Munich, 78, &c.).

[כְּרַפָּאן? is, according to Zunz, *Lit.*, p. 339, a name of Josef b. Jakob Kalai, but p. 686 (*Nachtr.*, p. 21) he gives the acrostic חזן כְּרַפָּאן, which shows that it must be a name of his father Jacob, who was perhaps the חזן. Zunz proposes *κορυφαῖος* with a sign of interrogation; the form כְּרַפָּאן looks more like a Semitic one; see עֲרַפָּאן.]

293. כְּתָאב (*Kattab*, scribe, the Hebrew סוֹפֵר), Moses b. Josef (Zunz, *Zur Gesch.*, p. 111; my *Handbuch*, p. 95, n. 1356, and *Zusätze*, p. 453, on כְּתָבִי = کتابی *Katubi*); comp. כְּתָאב.

294. כְּתוּשׁ (*ibn al-K.*? in Dania (Spain), see Abraham b. David, p. 75, ed. Neubauer, where the various readings give no satisfactory explanation.

295. כְּתִיר (*Kathir*, much), MS. Berlin, p. 68, n. 101, *abu 'l-K.* (*Jew. Lit.*, p. 319, n. 43).

י

לְאָנֶשׁ, see לָנִים.

296. לְאָוִי (*Lawi*), the proper name Levi, and *al-Lawi*, the Levite, both occurring in the name of the well-known son of the Karaite Jefet ha-Levi (see under חֶסֶן). We find also אֶלְלִי, the Hebrew form with the Arabic article. The Hebrew *ē* (zere) is commonly rendered in Arabic by *ā*, and so the Greek η. J. Babad (*Über jüd. und christl. Vor- und Zunamen* (most German and Slavonic), Wien, 1894 (separate ed. of the *Oesterreichische Wochenschrift*, edited by Bloch, pp. 148-50, 168-72 of the same year), p. 13) pretends that

¹ י is sometimes an *aphaeresis* of the article אֵל, for instance, יֶחֶסֶן, *Hebr. Bibliogr.*, XVI, 33, note 11, and יֶלְאִי, n. 301.

Levi is not used as a proper name! He forgot not only the dozen and more Levi's in the Talmud, but also the renowned Levi b. Abraham, and even L. b. Gerschom (רלבנ)!

לאחם, see לחמי.

לאטיף with vowel-letter א, see לטיף.

לאריו in the List of subscribers seems to be *Larido*, derived from the Arabic לארידה (*Larida*) = Illerda in Spain.

297. לב (*Labb*) *ibn*, family-name, is not the Hebrew *Leb*; comp. Ali b. Labb, apud Casiri, p. 101, n. 90; * the foremost known scholar of that family is Josef (*Catal. Bodl.*, p. 1502), and Isak b. ליב, apud Wolf, III, n. 1229^b, is to be corrected לב (Conforte, f. 34 and 37). But already in the eleventh cent. abu Ibrahim ibn L. lived at Granada, mentioned by Moses ibn Ezra (very probably identical with Isak, mentioned by Abraham ibn Ezra, Comm. to Dan. xi. 31; *Catal. Bodl.*, l.c. and Add.).

298. לבא Efraim ibn, apud Wolf, III, p. 1069, is printed so in the book quoted by Wolf, f. 31, col. 4¹, and we have not sufficient reason to correct it אלבא; *Labbaz* would be the intensive form, and אללבו (see under חוין) a defective form. לבز signifies also: "medicina illevis (vulnus)."

299. לברט (*Labrat*, or *Librat*), Dunasch (see דונש) ben (according to my opinion = ibn, so that ibn L. is a family-name, *Catal. Bodl.*, p. 897). Dukes (*Lit.-Bl. d. Or.*, XI, 267) has created "Samuel b. Librat" out of the allocution of our Dunasch שמואל מת בנו לברט ("Samuel is dead, O son of Labrat," Geiger, *Sal. Gabirol*, p. 77). No other instance of that name is known, nor its explanation. Should it be of romance origin? perhaps *Laurat*?

300. לגוש, לאניש (not לשיש) (*Ladjis*?) ibn, a family-name? *Hebr. Übersetz.*, p. 44.

301. לאלי Jakob, apud Sambri, pp. 107 and 114, seems to be an error, or an aphaeresis of אלואלי (*al-Wali*, prefect?).

¹ The funeral speeches in און שמואל by Samuel Avila are not mentioned by Jellinek (קונטרס המספד), but they are enumerated by Wolf.

The same aphaeresis appears in לחאך for אלהאך (see under חאיק), and perhaps in some other modern names beginning with ל. I do not think that the conjunctive form of the letters אל has anything to do with the omission of the א. I am not sure about the names למדיני and לעמרי, in the List of subscribers, whether they are shortened from אלמ', &c.

301^b. לאני (אל) (al-Lawani?), David in חמרה (Yemen?), 1492 (? the dates are not correctly calculated by Neub., MS. Bodl. 2493). Against Kohut (*Light of Shade*, p. 12) see the addition, s. v. דימארי.

302. לוף (Luf, or Lauf?) ibn, Samuel, to whom Isak החרצי directed a mystical explanation (MS. Benzian, 25 F, see *Hebr. Bibliogr.*, XXI, 29; for Isak b. Abraham החרצי Jakob ha-Levi translated a medical treatise; this circumstance is omitted in *Hebr. Übersetz.*, p. 801). Gross, *Gall. Jud.*, p. 244 (comp. 39), explains without hesitation ("sans doute") לוף by Loup, because Is. Loeb (*Rev. Ét. J.*, XIV, 68) gives "Cresques Loup לוף." But this transcription of the Hebrew name, is even there not very probable, and it is inadmissible in the connexion with ibn, which was unknown to Loeb.

302^b. לורקי.*

302^c. לחמי (?) (La'hmi?), Jehuda et Simon Lahmi (*Rev. Ét. J.*, XIV, 302), are probably not to be derived from a Slavonic town (Brod, Brody), as it may be the case in other places (Gross, *Gall. Jud.*, p. 305). Doubtful is לאחם (לחם), Arab. Lā'him (butcher), *Rev. Ét. J.*, XIX, 158; Suj., p. 230, has only La'h'hâm, fleshmonger.

303. לטימי (Latimî), ibn, Josef b. Scheschet, *Catal. Bodl.*, p. 1531.

304. לטיף (Latif, subtil, liberal), ibn, or ibn al-L., family-name, already in the thirteenth cent. (*Sabbatblatt*, 1844, p. 156; *Catal. Bodl.*, p. 1131 and Add.; *Jüd. Schriften über Geographie Palaest.*, p. 19, n. 25 of the separate ed.); Moses, author of דרשות quoted by Asarja de Rossi, see Index, ed. Cassel, p. 155, Wolf, n. 1591 (A. 1466-1477?), MS. Halber-

stam 333, f. 58^b, *Catal.*, p. 60. "*Abenladep*," A. 1462-1467, apud Lagumina, *Doc.*, II, 18, 40, n. 495, p. 42, n. 496. Schorr (he-Chaluz, XII, 144, omitted in the *Catal. of the Hebr. MSS. in Munich*, n. 33) gives still the worse form לאמיר; Meir ibn L. (MS. Bodl., Neub. 100).

305. לכרי? Abu 'l-Ridha al-'Attâr al-L.? Harkavy (*Meassef Nidd.*, p. 183). Suj., p. 230, and Suppl., p. 196, has only לקרי *Lakazi* near Derbend.

306. לכנה? Jakob (Sambari, p. 156).

לשיש, see לנים.

ב

306^b. מאנד (*Mâdjid*?).*

307. מאנז (*Madjuz*?), Moses b. מרתוק at Gerba, 1881 (ס' פני זקן).

308. מאזוזה? *Mazouze* (Cazés, p. 349). I do not know why this name was substituted for Musa, apud Wolf, I, p. 374, n. 616, see under מוסא.

309. מאסרנייה, or מאסרנים, *Maserdjoje* (*Maserdjaweih*) or *Masardjis*, a physician and translator (A. 683). I have asserted the identity of the persons and names and promised to prove it (*Al-Farabi*, p. 166; *Z. D. M. G.*, XX, 431 [quoted without my name in Flügel's notes to *Fihrist*, II, 143], XXIV, 362; Rohlf's *Deutsch. Archiv für Gesch. d. Med.*, II, 443). The derivation of the name from *Mar Serdjis* (Baumstark quoted in *Z. D. M. G.*, L, 364) is with respect to philology and history objectionable.

310. מאצה? or מאצה, David b. Ahron לביית מ' (*Catal. Bodl.*, p. 2874; *Hebr. Bibliogr.*, XXI, 74). The form with ה could be of Arabic origin (*Mâ'sa*).

311. מבארך (*Mubarak*, benedictus), Hebrew translation of מבורך; but מוברך, apud Harkavy (*Sichron*, V, 1, p. 225), is certainly an error, and the transcription "Mobarrek" not well printed.* M. is the name of the father and of the son of Salama ibn Rahmun (see under סלאמה), comp. Salomo b. Meborach, author of a Lexicon with the title *al-Tajsir*

(التيسير), apud Harkavy (Stade's *Zeitschr. f. Altt. W.*, 1881, p. 159).

312. מברן (אל) Elasar, apud Zunz, *Lit.*, p. 519.

312^b. מכשר.*

313. מנרס (אל) David, MS. Bodl. (XVI. sec., Neub. 2553), perhaps מנרבי (אל) (*al-Magrabi* = Hebr. מערבי, a man of the west), for instance the Karaïte Samuel; comp. אבן אלמנרב (*Catal.*, Neubauer, p. 660).

314. מרארי (אל) (*al-Mudari*?) ibn, Jehuda ha-Kohen b. Elasar (Elieser?) of Aleppo (thirteenth cent.), Commentator of the Talmud (see *Hebr. Bibliogr.*, V, 131; MS. Almanzi 225, not to be found in the list of G. Margoliouth); MS. Bodl. (Neub. 438², and Add.; on the name *Justo*, see *Catal. Bodl.*, 1541, and *Rev. Ét. J.*, XIX, 81); unfortunately Jehuda is wanted in the Index, p. 950; Michael (*Or ha-Chajjim*, p. 438) gives אלמארארי, and the editor has left the scanty article without supplement.

315. מדור (*Mudawwar*, round), Elia ibn al-M. was a poet (in Arabic language) in Spain, and see Abu 'l-Bajjan (ביאן).

316. מדינה (*Madina*), the Spanish family-name *Medina*, transported to the east and Italy, is originally Arabic.

מהאנר, see מהאנר.

316^b. מהדב (*Muhadsdsib*) with following אלדין (*al-Din*, corrector, or purificator of the religion), and shortly al-M. ; see the Index of ibn abi O'seibia, pp. 105 and 134; for instance, Abu 'l-Fadhail ben al-Nakid, ob. 1188 in Egypt (Os., II, 115, *Hebr. Bibliogr.*, XV, 129; Leclerc, *Hist.*, II, 55); his son abu 'l-Faradj took the Turban; abu 'l-Hasan, grandfather of Samuel b. Muwaffak Jakob, see MS. Berlin (Abth. 2, p. 53). Several Samaritans, see apud Wüstenfeld, n. 214, and p. 142, n. 50 (Os., II, p. 223, two lines); comp. *Zeitschr. D. M. G.*, XXII, 530, and MS. Brit. Mus., Or. 1140² (p. 518).

316^c. מהדוי.*

316^d. מהתאר, see מרתאר.

317. מוֹאנְסָה¹ (*Muanisa*, affable, familiar, gentle), proper name of women (Zunz, *Ges. Schr.*, II, 68).

317^b. מוֹגְרָבִי (*Mugrabi* = *Magrabi*, *Monatsschrift*, 1898, p. 96).

318. מוֹהֲדָר ? (*Muhdar* ?), Jakob (Jellinek, *Kontres ha-Maspid*, p. 23); probably for מֹהֲרֵר.

319. מוֹטוֹבָנִי ? Jomtob (Sambari, p. 156) looks like Arabic; but I suspect some error; perhaps the correct reading is מַנְטוֹבָנִי Mantovani ? or Mantovano ? Both forms vary in many Italian family-names.

319^b. מוֹכֵל (*Muwakkil* or *Mukil* ?), Josef b. Jakob b. M. (fragm. of Mr. Adler).

320. מוֹלִי (אל) (*Muli* ? *Almoli*), Salomo (*Catal. Bodl.*, s. v.); see no. 343.

מוֹלֵב, see מֹלֵב.

321. מוֹמֵן or מוֹמִין (*Mumin*, believer), List of subscr., the Yod is a vowel-letter.

322. מוֹמִנָּה (*Mumina*), fem. form of the preceding name, female proper name (Zunz, *Ges. Schriften*, II, 43).

323. מוֹנָה (*Muna*), fem. proper name (Zunz, l. c., sub 322); perhaps an abbreviation of מִימוֹנָה ?

324. מוֹסָה and מוֹסֶה * (instead of מוֹסִי, *Musa*, i. e. *Mosé*), also "ibn Musa" as a family-name (see also under מִאֲוֹוָה); see *Catal. Bodl.*, p. 2018 (comp. MS. Carmoly 100). In Sicily we find A. 1469 "Musa Xacca," 1479 "Musa Maniglieri," 1490 Musa of Palermo (Lagumina, *Docum.*, II, 61, n. 502, p. 261, n. 631, p. 476, n. 779). מוֹסִיָּה apud Kohut (*Light of Shade*, p. 19), and the whole passage is to be corrected; Abraham ibn מוֹסִי (MS. Bodl., Neub. 2376).

324^b. מוֹסֵן, see עִילִי.

325. מוֹמַפֶּק (אל) (*al-Muwaffak*) means, according to Hammer, *Lit.*, VII, 555, n. 8133, "*Der von Gott Bescherte*"! but really it is only the abbreviated title (*Lakab*) *Muwaffak al-Din* with the article, which must be omitted in the status constructus. All such titles are abbreviated in the same

¹ مُوَانَسَة; in the following words the ֹ is mostly a vowel-letter.

way, for instance, al-Muhadsdsib, al-Schams = S. al-Din. Fürst (*Kar.*, II, 50) deforms the name into *Almufak*. There seems to be no special connexion between this title and any proper name; we find it joined to various names in the Index of *H. Kh.*, and if it occurs several times with Jews, Samaritans, and Christians, whose name is *Jakob*, it is a mere accident, because such titles are seldom given to the posterity of a man. The instances which I have noted are to be found in Egypt and partly with Karaites; they are: in the twelfth cent. Hibat Allah ibn Djami, perhaps (comp. Natanel al Fajjumi) father of Jakob (see רבֵּה אֱלֵלָה, also Geiger, *Jüd. Z.*, IX, 174); Muw. b. Schu'a (= Jeschua), ob. 1183, see the article in *Zeitschr. D. M. G.*, XXV, 502; *Hebr. Bibliogr.*, XI, 57; Hammer did not find this author in his copy of O'seibia; Leclerc (*Hist.*, II, 56) transcribes the name "Chasua," but does not explain it. Soon after this, M. O'seibia (II, 118) mentions abu 'l-Barakat Muw. ibn Sch'aja (ישעיה = 'שעיה), a Karaite, who died at the age of 81 years, and was followed in his profession by his son "Said al-Daula" (which seems to be incorrect, instead of Sadid? see under סדיר). The repeated article of Hammer (l.c.), and its astonishing blunders, are illustrated by the article of O'seibia in the *Zeitschrift D. M. G.*, XXV, 503. Leclerc (II, 56) transcribes the name "ben *Chacha*," although he saw "Chaia" in Wüstenfeld. A copy of (Pseudo-) Salmon ben Jerocham (Pinsker, App., pp. 63, 64, and text, p. 122) is written in the house of Jacob called al-Scheikh סוּפֵךְ. Samuel b. al-Scheikh al-Muw. Jakob wrote the medical work אֱלֵמֶנְחֹכ of Suleiman b. al-'Haffats, MS. Berlin, 246, and I have suggested (*Catal.*, Abth. 2, p. 96) the identity of the two Jakobs; Samuel wrote MS. Berlin 201 (p. 50), A. 1435. The Samaritan author Muw. al-Din Ja'akub ben (?) abi Is'hak, ob. 1282; the Christian author Muw. al-Din Ja'akub ibn Siklan or Saklab, who was about (فی حدود) 550 'H. (1184) in Jerusalem (and ob. soon after 1229), was the father of abu Man'sur Sadid al-Din (O'seibia, II, 114,

¹ Above, vol. IX, p. 608, read שַׁעִיָּא.

116; Wüstenfeld, *Aerzte*, p. 122, n. 217; Leclerc, II, 52, 53, and again p. 171! Hammer, VII, 520, n. 8106, confuses the son with the Jew Sadid, see under סדיד); soon after this Christian lived another, Muw. al-Din Ja'akub ibn al Koff (O'seibia, I, 239), father of the renowned author and physician abu 'l-Faradj ibn al-Koff (the notice of his death, A. 1286 apud Wüstenfeld, l. c., n. 241, belongs to the celebrated Abulfaragius Barhebraeus, who is sometimes confused with his contemporary homonyme).

מקאחל, see מוקאחל.

מורדוך, see מורדוך.

326. מוריאל, מוריאל (*Muril, Murial*), seems originally a European modification of the Hebrew Samuel (Arab. *Sam-wil*), which in Germany became "Sanwel" זנ״ל¹, whence the English *Zangwil* with nasal pronunciation); *Morel, Mauvel*, is in the middle ages very frequent, especially in France (Gross, *Gallia Jud.*, pp. 714, 715, Morel, anno 1321, see *Rev. Ét. J.*, XIX, 248 ff., 253; Moraul, ib., p. 254);* perhaps its origin is *Muel*, and the ך is inserted between the two vowels (*hiatus*); מוריאל is probably enlarged in analogy of some names ending in *ial* (*Catal. Bodl.*, p. 2518; *Hebr. Bibliogr.*, XIV, 96, comp. Ascher . . . "Turiel" (?) 1349 at Toledo, apud Zunz, *Zur Gesch.*, p. 413). We have found abu 'l-Hasan b. (ibn) *Muril* (under חסן), whom Neubauer would identify with abu Ibrahim, quoted by Josef ibn Akinin (*Monatsschr.*, 1870, p. 446); but two such Kunyas are not yet attested. Perhaps the Romance-form has been adopted by Jews who spoke Arabic (comp. ברין).

327. מושנינו (אל) (read *Musnino* or *Mosnino*), the o at the end is either the Arabic vowel of the nominative, or Spanish; المسنين means, according to Jellinek, *orator*; *Catal. Bodl.*, p. 1770, under Moses, the most renowned of that old family to which belonged Abraham², Josef, Samuel, and Simon,

¹ Comp. Zunz, *Ges. Schr.*, II, 64, where the form *Sabel* is to be added, which has become in Germany a family-name.

² A. 1592 (MS. Mich. 20, Neub. 1602), 1539 (?), apud Neub., *Aus der*

besides Jehuda, 1543, at Rome (Vogelst. and Rieger, II, 420), and Senton (Schemtob?) Almoynino (?) 1492 in Elne, France (*Rev. Ét. J.*, XV, 142).*

328. מוזח (*Musa'h*, iocus?), Elasar, or Elieser ibn M., ob. at Toledo A. 1205 (*Juchasin*, f. 132, ed. Cracau; ed. London, p. 221¹, l. 5, reads מוח, hence *Med. Jew. Chron.*, pp. 94, 103; Conforte, f. 13 and f. 18^b); Samuel b. Josef and Abraham about 1310–1340 at Toledo (Zunz, *Zur Gesch.*, p. 425).

328^b. מוזמור.*

329. מוהאגיר (*Mu'hadjir*?) perhaps more correctly מהאגיר, abu Ishak ibn M. in the twelfth cent. (*Catal. Bodl.*, p. 1808, 1809, *Polem. und Apolog. Lit.*, Pref., p. 8), different from הגר (see this Art.*).

330. מהאסין (*Ma'hasin*), abu 'l-M., a Kunya (Maimonides, in his letter to Josef ibn Aknin, calls him הר״ן החסיד, the judge, the pious, Munk, *Notice sur Joseph ben-Jehuda*, p. 26 of the separate edition).

331. מחב (*Mu'habb*? the beloved? comp. מחבוב), Pinsker, p. 121.

331^b. מחבה.*

332. מחבוב (*Ma'habub*, beloved), Hebr. אהוב, Resp. of Josef ibn Megas, n. 152 (not mentioned by Zunz, *Ges. Schr.*, II, 28).

332^b. מחלי *Ma'halli* (Sujuti, p. 238), see אסער.

[מחמד *Mu'hammad* does not occur with the Jews, see § 8, p. 609.]

332^c. מחסן (*Mu'hsin*).*

333. מחפוט (*Ma'hfuts*, memoria servatus, vel servandus), MS. Lyon, 9 (Neubauer, *Rapport*, p. 565); in Yemen (MS. Berlin, n. 101, *Verz*, p. 68).

333^b. מטפאר (*Mutsaffar*, victorious), Musa b. Mutsaffar b. 'Husein, collated MS. Bodl., Neub. 602.

334. אלמירה (*Almeida*, a well-known town), Isak Alm. b. Sam. Alm. in MS. Cambridge, 15 (*Catal.* by Schiller, p. 23, comp. Zedner, p. 44).

Petersb. Bibliothek, pp. 143, 144, where Isak Serachja איוואי read אולאי; apud Gurland, in *Hammayid*, 1867, p. 134 אינם מהאונים!

335. מִימון (*Majmun*, the fortunate, Hebr. מְצֻלָּה), also מִימון (MS. Bodl., Neub. 859) and מִימאָמון, a frequent proper name (see the Article in *Hebr. Bibliogr.*, XIX, 110)¹, best known by the father of Moses b. Moses, hence in modern works called Maimonides; the form מִימוֹנִי seems not of Arabic origin (*Catal. Bodl.*, p. 1862) and designates especially the *Mischne Thora* of Maimonides. The name and family-name Maimon, Maymon, &c., occur in south European sources of the Middle Ages, for instance, in Montpellier (*Rev. Ét. J.*, XIX, 266); Bracone Maimoni was, 1459, in Sicily (*Lagumina, Docum.*, II, 4, n. 468).*

336. מִימוֹנָה (*Majmuna*), the fem. form of the preceding name (at Cordova, apud Casiri, I, 96), see Zunz, *Ges. Schr.*, II, 43.

337. מִישָׁא? This name is given to the renowned astrologer Maschallah (מֶשָׁא אֱלִלָּה), and reminds us of the Talmudical R. מִישָׁשָׁה (= Moses?). But the same name of a Jewish Wezir of Aziz in Damascus seems only an erroneous reading for מִנְשָׁא (= Manasse), see *Hebr. Bibliogr.*, VIII, 146.

338. מִישִׁייה? A very questionable name upon which I do not like to repeat or even to multiply the suggestions of our recent scholars; I prefer to refer to the last special Article of Dr. Poznański, Meswi al-Okbari [or Baalbeki?], chef d'une secte, &c., *Rev. Ét. J.*, XXXIV (1897), p. 162 ff.*

339. מַכְאָרִים (*Makarim*, acts of generosity), composed with *abu* forms an honourable Kunya (§ 2, p. 229); Josef, called (רִמְתֻּקְרִי) abu 'l-Mak. b. Moses (A. 1145), and al-Sheikh abu 'l-Mak. ibn נפִיע occur in the fragments of Mr. Adler.*

339^b. מַכְכִּי (אל) (*al-Makki* or *Mekki*, of Mekka)? David b. Saadel (Pinsker, App., p. 64).

340. מַכְלוּף (*Makluf*, prepossessed, captured?), not "Makh-

¹ Barhun b. Maimun (*Hebr. Bibliogr.*, XIX, 100, comp. § 20, N. 92, and R. Barhun, author of two works, apud J. Sambari, p. 162); Samuel b. Isak הירוש בן מימון (about 1300), see *Letterbode*, IV, 163; the Hebrew words do not appear, ib. p. 168, l. 3; M. b. Mas'ud, MS. Bodl., Neub. 1492. אַבְימִיָּן פִּירִי in MS. Halberstam 231, seems to be an error for En (= Senhor) Maimon.

luf" (Neub. 2113); Zunz, *Ges. Schr.*, II, 29; to his quotations we can add others, see *Hebr. Bibliogr.*, XVI, 33, note 2, 59, and as late as 1818 (*Catal. of the MSS. in Berlin*, Abth. 2, p. 24, n. 181, where 1718 is a printer's error); already in the twelfth century a witness called M. is quoted in a Resp. of Maimonides, f. 20^b, ed. Amst.; A. 1217 a man named M. occurs in a fragment of Mr. Adler; Isak b. M. in MS. Bodl., Neub. 1293. M. מרדכי possessed MS. Bodl., Neub. 885.

341. מִכְתָּאֵר (אל) (*al-Mukhtar*, the selected), mentioned by Benjamin of Tudela, f. 45, 49^b, ed. Asher; the English translation, p. 88, gives "Umokhtar," instead of "and M."; Zunz, *ib.* vol. II, p. 123. At almost the same time (1153), we shall find that name under the Article נֶצֶר. Is Zedakta b. מהחאר (*J. Q. R.*, IX, 120) a misprint?

342. מִלְּחֻ? Jehuda (Resp. of Jeh. b. Ascher, f. 26, n. 77); Levi (*ib.*, f. 38, l. 6 from bottom).

343. מִלִּי or מוֹלִי (אל) (*Almuli*, commonly *Almoli*), Salomo, *Catal. Bodl.*, p. 2281; see also no. 320.

344. מִלִּיָּה (אל) (*al-Mali'h*, the beautiful, the good, Zedner, pp. 441, 512, "*Almalech*"), family-name, recent.

345. מִלְּכִי (אל) (*al-Malik*, king, possessor), family-name, Abraham (*Catal. Bodl.*, p. 665, List of subscr.).

346. מִלְּךְ? I am not sure about the pronunciation and the origin of this family-name with *ibn* in Fez, which commonly is considered as Hebrew (*Melek*, Salomo, *Catal. Bodl.*, p. 2371; Zedner, p. 729; Baruch of uncertain age, Wolf, III, p. 162, n. 424 c; commentator of Abot, wanting in Benjacob's *Thesaurus*, p. 158); but it is probably one of the Arabic words for king, the most common of which is *Malik* with short vowels (*Melik*).

I collect here some forms or derivations of the same word, which are not altogether sure—indeed a family of names, perhaps belonging to one family, only differing in orthography and pronunciation, which may be inquired into by those who have access to the sources.

מַלְכָּה (*Malka*, a fem. form, but also for the abstractum,

Dominium), Jehuda b. Nissim ibn M. (not מלכי, apud Wolf, III, n. 753^b), author of an Arabic work (1365, *Hebr. Übersetz.*, p. 405). Rapoport's combination of M. with שאהין (Geiger, *Zeitschr.*, I, 133) was groundless.

מלכא (ההר"ף ז'), grandfather of Jehuda Korijjat (see מאור ושמש, II, f. 13^b infra), is probably inexact.

מלכאן (*Malk'an*), Hibat Allah abu 'l-Barakat at Bagdad, twelfth cent., incorrectly "Melca," apud d'Herbelot, III, 265, see Wüstenfeld, *Arab. Aerzte*, n. 177.

מלכו or מולכו (*Molko, Molco, Molcho*), for instance, the renowned proselyte Salomo (*Catal. Bodl.*, p. 2373; *Monats-schr.*, 1884, p. 526; MS. Munich, 356)*; Isak (Jellinek, *Kontr. ha-Maspid*, p. 27; Zedner, p. 558: Molco); Josef (several, partly confounded by Fürst, *Bibl. Jud.*, II, 378; see *Catal. Bodl.*, n. 288; Conforte, f. 49^b, l. 8; Zedner, l. c., and below under מלכי); Saul (Jell., l. c., p. 40). *Mulk* in Arabic is royalty, &c.

מלכי, the pronunciation is uncertain; Ezra M. called one of his books מלכי בקדש, according to Ps. lxxviii. 25, which allusion to the name of the author does not prove its exact pronunciation. *Catal. Bodl.*, p. 973, gives "Molchi, Malchi"? Zedner, p. 508 "Malci." In the Index of the *Med. Jew. Chron.*, t. II, p. xxxiv: Josef מלכי, 170, is not to be found there, wherefore I cannot verify the name, which might be מלכו and not different from one of the Josefs mentioned above?*

347. מנאדי (אל) (*al-Munadi*, the crier), Salim al-M. (Harkavy, *Meassef Nidd.*, p. 347), perhaps not a family-name, but a designation of the business of the individual.

348. מנאדים (*Munadim*, compotor), abu 'l-M. ha-Kohen ben Salama (1155, Harkavy, l. c., p. 181).

348^b. מנכותי.*

349. מנדיב? Aznikam called abu 'l-M. (Pinsker, App., p. 94), perhaps = מנאדיב abu 'l-*Manadib*, father of lamentations (= מספיד)?

350. מנדיל (*Mandil?*), proper name of a poet, Luzzatto, *Letters*, VIII, 1201, see also זמרה and בומנדל.

350^b. מִנָּה? daughter of Rabbi Sa'dun (*Resp.* of Sal. Duran, no. 464, wanting ap. Zunz, *Ges. Schr.*, II, 43).

351. מַנְזַלִי (אל) (al-*Manzali*, from a place in Yemen?), Ahron b. Schalom and Ja'hja b. Da'ûd (MS. Berlin, Abth. 2, p. 26, and p. 9 first line).

352. מַנְחוּל (Man'hul, meagre?), see under מִיר.

353. מִנִּי (מִנָּה in Hebrew letters, *Muna*, seed), abu 'l-M., a Kunya perhaps of Ibrahim (§ 11, p. 619); in a fragment of Mr. Adler I found Josef, son of abu 'l-M., but unfortunately the proper name is not given; see also עֲטָאָר.

354. מִנִּיר, probably not *Minir* (*Catal. Bodl.*, p. 3005, n. 8914, see also Schorr, *ha-Chaluz*, IX, 55; Kayserling, *Gesch.*, &c., I, 88, comp. pp. 79, 209), but *Munir* (resplendent); Isak M. (MS. Munich, 64³); Mas'ud (MS. Berlin, n. 54, *Catal.*, p. 27); Schemtob (Conforte, f. 36^b; Zunz, *Lit.*, p. 504; MS. Halb., 243, f. 64 הזכונה פסוקיו?)*.

355. מַנְסוּר (אל) (Man'sur, vulg. *Almansor*, with, and without the article *al*—victorious, august), a frequent proper name, strangely omitted by Zunz (*Ges. Schr.*, II, 29, although he knows a poet, *Lit.*, p. 579, viz. Mose b. Jehuda, see Index, p. 663, friend of Bedarschi, Zunz, *Zur Gesch.*, p. 473 חרב המהפכה verse 18, Landshuth, *Onom.*, p. 196); MS. Bodl., Neub. 2443. Recently it has been adopted by Jews called *Elieser* (Frumkin, *Eben Schemuel*, p. 42), with some congenial sense, referring to the help of God. מ. אֲלֵרִים (al-*Raïs*), apud Sambari, p. 158, where מַנְצוּר is a misprint, repeated by Berliner in his edition, p. 76, l. 3 from bottom, corrected in the index of the first ed. (*Med. Jew. Chron.*, II, p. xl); in the last century lived "Mantsur Marzuk" (Zedner, p. 510). Samuel ibn M., author of an Arabic Commentary on the Prophets (fourteenth cent.? see Harkavy, in Stade's *Zeitschr. f. Alttest. W.*, 1881, p. 158)*.

The Kunya *abu Man'sur* is to be found in the twelfth century in Egypt with the "Nagid," Samuel b. Chananja (*Catal. Bodl.*, p. 2462, V; comp. Grätz, VI, 164, against Carmoly, *Hist. des Méd.*, p. 62, who quotes d'Herbelot, s. v.

Hafedh, Germ. ed., II, 613; see also *Polem. und Apolog. Lit.*, p. 279; and D. Kaufmann, *Monatsschr.*, 1895, 1896, p. 417; Sambari, p. 156, makes him the author of the Introd. to the Talmud, by confusion, comp. *Catal. Bodl.*, p. 2472). Abu M. Suleiman b. al-'Haffâs, a medical author (fourteenth cent. ?), was probably a Karaïte (MS. Berlin, n. 246, 2. Abth., p. 96). Abu M. אַלְדִּמְאִי, author of *Siradj al-'Ukul* in Yemen (Kohut, Aboo Manzur al-Dhamari's, &c., *Comment.*, 1892, comp. under לוֹאֲנִי).

355^b. מַנְסוּרִי? (*Man'suri*) Israel b. M., a dubious Karaïte (*Catal. Lugd.*, p. 182, n. 2).

356. מַסְאִוִי (אַל) (al-*Masawi*?), Harkavy, in his Russian article in the Oriental series of the Archaeological Society, Petersb., t. viii, 1894, p. 310.

357. מַסְאִפֵּר (*Musafr*, traveller), father of נַאֲלִיָּה, see this name.

358. מַסְנֻנָּה? (sic, Vogelstein and Rieger, l. c., II, 418², A. 1536), a suspected name, and, if correct, would be the fem. form of *Masnun* (acute, smooth, &c.); but I hardly believe its correctness, and would venture to read מַסְעוּר, see n. 360.

359. מַסְנֻתָּה (אַל)? Again I am not sure about the pronunciation and signification of this by-name, which is only known of Samuel b. Nissim, the Sicilian (אַלְצִקְלִי), at Toledo, Commentator of Hiob, whose date has been rectified by Neubauer (*JEWISH QUARTERLY REVIEW*, II, 1890, p. 526; comp. Bacher, *Rev. des Ét. J.*, XXII, 1891, p. 135; Benjacob, p. 460, n. 160 = p. 350, n. 1708). *Al-masnut* in Arabic is, "Socius sine causa irascens" (Freytag, II, 362).

360. מַסְעוּד (*Mas'ud*, blessed), a frequent proper name, strangely omitted by Zunz, *Ges. Schr.*, II, 29. We give several instances, certainly not all.*

M. owner of MS. Bodl., Neub. 1919.

— Amozegh, ib., n. 1162.

— Asulai (Sambari, p. 160).

— b. Buzeid (=abu Zeid) מַאֲוִר וְשִׁמְשׁ, II, 2, f. 2, not mentioned by Zunz, *Lit.*, p. 579.

M. al-Fasi (Jellinek, *Kontres ha-Maspid*, p. 32).

— b. Gannon (? גנון, Ghironi, *Toledot*, p. 228, n. 17; Zedner, p. 766 under Tsemach, "M. b. Ganon," p. 83; Ben Ganun, 264, not 514). "Masot Evangena," *Rev. Ét. J.*, IV, 58, 74.

— b. Jeschua and Mas'ud Salomo, Zunz, *Lit.*, p. 579.

— Kohen, MS. Bodl., Neub. 1084.

— b. Moses רמנשי, Neub. 1539¹, Vogelstein and Rieger, *Gesch.*, &c., I, p. 418, comp. p. 117, which alone is quoted in the Register, p. 449, because it excludes the appendices.

— מניר, see n. 354.

— Rakka'h (?), *Catal. Bodl.*, p. 1681; Zedner, p. 647; see רקה.

— Sagi Nahor (the blind) ha-Kohen, author of the book *Gilgulim* (Metempsychose), *Hebr. Bibliogr.*, XV, 106; MS. Munich, 335.

— b. Schemtob de Sestiere (?), Vogelst. and Rieger, l. c., II, 313.

— Siciliano, 1540, ib., II, 418.

— ibn Tabib and Mas'ud b. Mordechai Beitun (? בייטון); מאור ושמש, II, f. 12 infra.

The following are known by their son's or another proper name, and may partly be identical with the preceding; I hardly believe that it formed a *family-name*.

Abraham b. Masu'd wrote (1574), MS. Carmoly 74, for Jakob Schoschan (not "Susan").

Isak b. al-M., MS. Vat. 426; A. "1411," rather 1371? see *Catal. Bodl.*, p. 2702.*

Isak (b.) M. (in Palestine), 1575, MS. Bodl., Neub. 287, see Wolf and Conforte quoted in *Catal. Bodl.*, p. 2702.

Ja'isch b. M. Nadjdjar, see under נגאר.

Jakob M., MS. Munich, 251.

Jehuda M. who translated (?) the Sohar into Hebrew (Sambari, p. 160; Conforte, f. 68^b to 39^b; MS. Kauffmann, *Catal.*, 25, n. 199, A. 1586).

¹ Comp. Moses רמנשי, ib. II. 313, and Sabbatai b. Josef רמנש (sic), ib., II, 419.

Mordechai b. M. at Tripolis, Vogelstein and Rieger, II, 156.
 Samuel b. M., ob. end of 1647? קינה of Jakob Frances,
Catal. Bodl., p. 1212.

מסעור apud Vogelst. and Rieger, II, 418, A. 1536 is certainly corrupted, and see n. 358.

361. מסעודה (*Mas'uda*), fem. form of the preceding name, Zunz, *Ges. Schr.*, II, 43; *Hebr. Bibliogr.*, XVI, 62.

362. מסעודיה (אל) Isak b. Salomo ibn al-*Mas'udijja*, ob. at Toledo, 1349, eighteen years old; Zunz, *Zur Gesch.*, omits "ibn."

363. מעאני (*Ma'âna*?), daughter of Moses (1242, fragment of Mr. Adler).

364. מעארך (*Mu'arik*, homines prosternens in fuga? Kamus, apud Freytag, III, 145); Cazés, p. 349, "Maarek," probably incorrect, Nissim M. appears in שובה ישראל, by Jehuda Djarmun (1886).

365. מעברי (אל) (*al-Muabbiri*, expositor? Suj., p. 248?), Saadia b. Me'oded, &c., MS. Berlin 148 (2. Abth., p. 8), perhaps from a place?

366. מעודה (*Ma'ûdha*? res, quae datur pro altera?) really a substitute for the Hebrew מעודר, proper name¹, especially in Yemen and, at least partly, belonging to the same family. Our instances are collected from my Catalogue of the MSS. in the Royal Library of Berlin, where I do not quote another source.

Meoded b. David b. Schemarja ha-Levi, n. 108, p. 77.

Ma'udha b. Josef b. Suleiman al-סודי, Neub., n. 2333, and Add., in the Index, p. 1087, Neub. 2328, where also David b. Meoded אלסנדי is a misprint.

Meoded b. Schalom אלגריס, copyist of MS. Bodl., Neub. 2498.*

David b. Meoded, copyist of MSS. (*Catal. Deinard*, 1896, pp. 8 and 12).

¹ Comp. above, § 19, n. 128. It is not a *cognomen* (Jac. Loevy, *Libr. Kokelet* versio arab., *Lugd. Bat.*, 1884, p. 4, nota, where he corrects מעודה in the Catal. of Berlin without quoting a passage); the point is in some MSS. omitted.

Isak b. Josef b. Sa'id b. Sâlim b. Ma'udha אִלְעֻזִי, n. 115, p. 95.

Josef b. Sacharja b. Meoded b. Saadia אֶלְקִי, MS. Shapira 7 (*Catal. Bodl.*, p. 61, n. 1).

Musa b. Ma'udha (מְעוּזָה), n. 92, p. 64.

Saadja b. Meoded b. Saadia b. Josef, n. 108, p. 77.

— b. M. b. S. b. Schalom אֶלְמַעְבִּי, n. 148, 2. Abth., p. 8 (fol. 1205).

Sa'id b. Ma'udha אֶלְעֻזִי (?), n. 148, ib., whether the same and אֶלְעֻזִי to be corrected?

367. מַעְלִי? Zedner, p. 505; *Ma'ali*, Hebrew? Mose M. Kohen (Sambari, p. 153).

368. מַעְלָם (אֶלְ) (*al-Mu'allim*, the teacher), a designation which, with the Karaïtes, seems to have been substituted for the Rabbinic titles "*Rabbenu*" and such like, translated into Hebrew הַמְלַמֵּד (comp. § 14, p. 120, and *infra* פִּאֲזֵל). We find also the incorrect transcription מַעְלִים (אֶלְ), but every passage requires a special inquisition, and likewise the form מַעְלִים (אֶלְ) which may be a confusion with the partic. pass. in the sense of "called" (§ 9, p. 613); see some instances in *Catal. Codd. h. Lugd.*, pp. 230, 243; *Hebr. Bibliogr.*, XX, 122 (against Fürst).

Ibn al-Mu'allim might have become a family-name; we find in the twelfth cent., abu Ajjub Suleiman ibn al-M. and abu Jusuf Ja'akub, &c. (*Catal. Bodl.*, pp. 1812, 1813); David b. Elia b. David b. (=ibn) al-M. in Lecci (1414, *Hebr. Bibliogr.*, I, 17, n. 4), 1431 at Milan (I forgot to note the source).

369. מַעְלָמָה (אֶלְ) (*al-Mu'allima*, the woman teacher), fem. form of the preceding, so the Karaïtes called (in the eleventh cent.?) the wife of ibn al-Taras (Abr. b. David, p. 79, ed. Neub., מַעְלָמָה (אֶלְ) with vowel-letter, apud Josef ibn Zaddik, ed. Neub., p. 93; the name is omitted in the Index, p. xl).

370. מַעְמָר, not מַעְמָרָה Samuel, a Karaïtic poet, MS. Berlin 198, Abth. 2, p. 47². Suj., p. 249, derives المَعْمَرِي from the names *Ma'amar* and *Mu'ammir*; the second seems to be here excluded by the א (vowel-letter?)*

371. מַעְרִיף (*Ma'aruf*, known), "al-ma'aruf bi" with a following name, mostly a honorary title, or a nickname, or any special designation, is an adjective, like *al-ma'alum bi* (§ 9, p. 613); but there is a Kunya *abu 'l-Ma'aruf*, belonging to an anonymous Scheikh, in a fragment of Mr. Adler.

372. מַעֲטוּקָה (*Ma'atuk*, rescued?), M. ben Diwan (?) and his father Jakob b. Diwan, MS. Hamb. 69 B, *Catal.*, p. 29, where I have suggested to emend רַיִן, which precedes (Abd al-Rahman b. al-Dajjan); but the absence of the article and the repetition of the name, seem to weaken this conjecture; a family-name "ibn Diwan," without article, is not more probable.

373. מַפְצֵל (read מַפְצֵל, *Mufadhdhal*, excellent), abu 'l-M. is mentioned in Resp. of Maimonides (*Pe'er ha-Dor*, n. 153).*

373^b. מַפְשַׁכָּל (אל) (*al-Mufasakil?* or *Mufaschkal?*), Samuel (?), a physician, derided in satirical verses by the Moslim ibn 'Hakam (ibn abi O'seibia, II, 152; Hammer, *Lit.*, VII, 508; Leclerc, *Hist.*, I, 500, has not that Article of Os.). מַפְשַׁכָּל means confundere, or dubitare, Dozy, Suppl., II, 269.

374. מַצְמוּנִי (אל) (*al-Madhmuni*, from a place?), Abraham b. David (MS. Berlin 129, 2. Abth., p. 2²); Suleiman b. Sa'id, MS. Bodl., Neub. 2498 (*Cat.*, p. 891).

375. מִקְאַתֵּל or מִקְאַתֵּל (*Mukatil*, combatant, champion), Isak b. (or ibn?) M., only known by a quotation of Jedaja ha-Penini (*Hebr. Bibliogr.*, III, 100, n. 2; VI, 12, note). Abraham (Resp. of Izak b. Scheschet, n. 511).

376. מַקְדִּסִּי (*Makdisi*, not "Mukaddisi," of Beit al-Makdis, or Jerusalem, Suj., p. 35c), see under מִקְדָּסִי, and Poznański, *Aboul-Faradj.*, p. 3 of the separate edition.

377. מַקְמֵז (אל) or מַקְמֵז (according to Fleischer *al-Mikma's*, but he gave no reason or explanation of this pronunciation; formerly: *Mukammez*, as Hebrew), David b. Merwan al-Baki (ninth cent.?), *Hebr. Übersetz.*, p. 378, where he is identified with *abu 'l-Kheir Da'ud* b. Muschadj.

מִרְאֵי (List of subscr.), see מִרְאֵי.

377^b. מִרְאֵר.*

378. מרנא (for مَرْجَا, hope?), abu 'l-*Mardja*, fragment of Mr. Adler.

378^b. מרנא.*

379. מרדוך (مردوخ) (*Murduk*) = Mordechai, M. ibn Musa, fragment of Mr. Adler; "*Mordoc*" (family-name), various authors of the present century, apud Zedner, p. 563, comp. p. 824.*

380. מרואן, also מרן (*Marwan*, commonly *Merwan*, מרואם is perhaps to be explained by the likeness of ن and س in MSS.), a well-known proper name occurring already in the ninth cent. (father of David אלמקמן, see n. 377), then as a name of the Spaniard abu 'l-Walid Jona, and transformed into מריון by ibn Ezra, which probably is not מר יונם (*Hebr. Bibliogr.*, XX, 21; and Bacher, in his Hebrew life of abu 'l-Walid, 1897, p. ix)¹.—Abu Is'hak b. מרן (fragment of Mr. Adler); Isak b. M. ha-Levi and his nephew Moses b. Josef b. M. (twelfth cent. in Provence; Zunz, *Zur Gesch.*, pp. 482 and 480; comp. Is. Loeb, Joseph ha-Cohen, &c., *Rev. Ét. J.*, XVI, 227); Isak M. b. Jakob השניר (fourteenth cent., Gross, *Gallia Jud.*, p. 351; Neubauer, *Hist. Litt.*, XXXI, p. 150); maestro מרואן (*Hebr. Bibliogr.*, XXI, p. vi).*

380^b. מרולי? a Karaïtic family.*

381. מרזוק (*Marzuk*, happy, supplied, provided, viz. by God, hence considered as a translation of *Saadia*, see *Catal. Bodl.*, p. 2155, under Saadia ibn Danan, about a poet M.). The father of the renowned astrologer Maschallah, is in the Arabic MS. ap. Ahlwardt, *Catal. of Arabic MSS.*, V, 274, n. 5876, called M. al-*Ba'sri*, but the last word being a blunder instead of al-*Mis'ri*, probably also M. is a mistake, see n. 388. Ahlwardt himself (ib., p. 298) gives the name Maschalla ben ابري (for اثرى)—which is not less doubtful.

¹ He observes there correctly that Djana'h requires no double *n*; it appears still in the Register of Winter and Wünsche, p. 906, to the articles of Bacher! My authority in *Catal. Bodl.*, p. 1415, was probably Lebrecht in his notes to David Kimchi (1847), p. xvii.

Saadia b. Marzuk is noted on the binding of two Bodleian MSS. (see my notice in Kayserling's *Homilet. Beiblätt.*, II, 34, in Neubauer's Index, p. 1091, n. 1004 is wanting). Recent authors, see apud Zedner, p. 510 "Mantsur Marzuk"; and Cazés, p. 349. Of the same origin are "*Marsugo*" di Frascati (1536), and "*Marsochus*" (1526), apud Vogelstein and Rieger, l. c., II, 418, and 437, col. 3.

382. מרוקה (*Marzuka*), fem. form of the preceding name; מרויקה, apud Zunz, l. c., p. 68, is probably an error and not the active particip. *Murzika*.

382^b. מרחבק.*

383. מרחום (אל) (*al-Mar'hum*, qui misericordiam et clementiam [Dei] experitur) is commonly an *eulogia*, or a wish, for the person named after this word; but it appears also as a proper name (MS. Hamb., n. 69 B), see also שמם. The *eulogia* is sometimes abbreviated אלמרה (apud Pinsker, *passim*).

384. מרירי (אל) (*al-Maridi*? Suj., p. 242, has only *Mureidi*, from a man Mureid), Josef, praised by his contemporary, Abraham Bedarschi (Chereb, verse 178, and in the *Divan*, MS. Vienna, see *Lit.-Bl. d. Orient.* VII, 564, incorrectly אלמרדי in the *Catal. of Vienna*, p. 125; see *Hebr. Bibliogr.*, VIII, 77).

385. מרציני? (List of subscr., perhaps *Murcini* or *Marcini*?).

386. מרתוק (*Martuk*?), see under מאנח.

387. מש? Resp. Jehuda b. Ascher, n. 85, f. 42, before last line, I propose to read, Josef ben (ibn?) abi 'l-'Aisch (עיש, see this) instead of מש.

משאנ? see מקמין.

388. משאט (*Maschschat*?), ibn al-M., a contemporary of Maimonides ("*Maschat*," apud Munk, *Notice sur Jos. b. Jehuda*, pp. 25, 32), and perhaps משאט (Abne Sikk. n. 67, apud Zunz, *Zur Gesch.*, p. 412, in the Index, p. 606: Taschat with the wrong reference, p. "402"), is to be corrected משאט; مَشَاط and مَشَاطِي, Suj., 245; "coiffeur" (Dozy, *Suppl.*, II, 595). Comp. also our Article אמשאטי; the Article there mentioned of Poznański (Daniel ibn al-Amschata, &c.) is printed in

Rev. Ét. J., XXXIII (1896), p. 308, where the name is also **אמשאמה**.

389. **משאללה**, **משאלה**, contracted from **ما شاء الله** (*Ma scha' Allah*, what God wills, or likes), in Latin translations of the works of this most renowned astrologer, *Mesallah*, *Mesahalac*, &c. (*Catal. Bodl.*, p. 1677; *Die Hebr. Übersetz.*, p. 599). The name of his father is very doubtful, we find **اثرى** (see n. 41), or **ابرى**, and even **مرزوق** (Ahlwardt, V, 274, 286), see **מרזוק**.

משוי, see **מישייה**.

[**משיח** is always Hebrew, not the Arabic "*Maschi'h*," as Fürst, *Kar.*, II, Notes, p. 14, n. 150, pretends; the Arabic **مسيح** (the Messias, the Christ) is no name of a Jew; *Masi'hi* is "Christian."]

390. **משיש** (*Maschisch*?), Samuel al-M., 1544 (MS. Bodl., Neub., n. 7); Moses b. Isak ibn M. (Wolf, I, p. 828, n. 1574, not quoted by Landshuth, *Onomast.*, p. 233), Salomo b. Moses M. translated (about 1593) some Arabic poetry (**שער אלערב**, MS. Halberstam, 408), which I could not specify, and hence omitted in *Hebr. Übersetz.*

391. **משכראן**? (name of a place?), the brothers, abu Omar Jusuf and abu Ibrahim Is'hak ben (ibn) *Maschkaran* (?), lived in the twelfth cent. (*Catal. Bodl.*, p. 1804; Zunz, *Lit.*, pp. 218 and 650).*

392. **משתא** (?), name of the mother (?) of Schalem al-Schibzi; see *Catal. of the MSS. of Berlin*, 2. Abth., p. 26.

393. **אלמחנבי** (*al-Mutanabbi*, claiming the prophecy), see under **יקי**, n. 261.

394. **מתקה** or **מאתקה** (*Matka*?), abu Omar ibn M., probably Josef, is mentioned in the Diwan of Jehuda ha-Levi, and probably to the same family belonged Jehuda b. Salomo Kohen of Toledo, *Catal. MSS. Lugd. Bat.*, p. 54.

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(To be continued.)